

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD

HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

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From the N. Y. Observer.

FOREIGN CONSPIRACY AGAINST THE
LIBERTY OF THE UNITED STATES.

NO. VI.

I will continue the consideration of some of the points in our political system, of which the foreign conspirators take advantage in their attacks on our liberties. We have seen, from the nature of the case, that the emigrant Catholics, generally, are very illiterate, and without opinions of their own.—

They are, and must be under the direction of their priests. The press, with its arguments for or against

any political measure, can have no effect on minds taught only to think & do what the priests command.

Here is a large body of ignorant men brought into our community, who are unapproachable by any of the ordinary means of enlightening the people—a body of men who servilely obey a set of priests imported from abroad, bound to the country by no tie of the usual ties, owing allegiance and service to a foreign government, depending on that government for promotion and reward, and this reward to depend on the manner in which they discharge the duties prescribed to them by their foreign masters; which is, to confine themselves simply and wholly to increasing the number of their sect and the influence of the Pope in this country. It is men thus officered, and of such a character, that we have placed in all respects on a level, at our elections, with the same number of native, patriotic, and intelligent citizens.

The Jesuits are fully aware of the advantage they derive from this circumstance. They know that a body of men admitted to citizenship, unlearned in the true nature of American liberty, exercising the elective franchise, totally uninfluenced by the ordinary methods of reasoning, but passively obedient to the commands of their priests, must give those priests great consequence in the eyes of the leaders of political parties, they know that these leaders must esteem it very important that the priests be propitiated. And how is a Catholic priest to be propitiated? How, but by stipulating for that which will increase his power or the power of the church, for it is always borne in mind, they are identical.

The Roman church is the body of Priests and Prelates. The laity have only to obey and to pay, not to exercise authority. The priest must be favored in his plans of destroying Protestantism and building up Popery. He must have money from the public treasury to endow Catholic institutions; he must be allowed to have charters for these institutions, which will confer extraordinary powers upon their Jesuit trustees; he must be permitted quietly to break down the Protestant Sabbath by encouraging Catholics to buy and sell on that day, as on other days; in one word, he must have all the powers and privileges which the law, or the officers appointed to administer the law, can conveniently bestow upon him. The demagogue or the party who will promise to do most for the accomplishment of these objects, will secure all the votes which he controls. Surely there is great danger to our present institutions, from this source, and men as skilful as the Jesuits, we may be sure will not fail to use the power thus thrown into their hands to work great mischief to the republic.

The recklessness and unprincipled character of too many of our politicians give great advantage to these conspirators. There is a set of men in the country who will have power and office, *est* what they may; men who, without a particle of true patriotism, will yet ring the changes on the glory and honor of their country, talk loud of liberty, flatter the lowest prejudices, and fawn upon the powerful and the influential men who study politics only that they may balance the chances of their own success in falling in with, or opposing, this or that fluctuating interest, without caring whether that interest tends to the security or downfall of their country's institutions.

To such politicians, a body of men thus drilled by priests, present a well-armed tool. The bargain with the priests will be easily struck. "Give me office, and I will take care of the interests of your church."

The effect of the bargain upon the great moral or political interests of the country, will not, for a moment, influence the calculation. Thus we have among us a body of men, a religious sect, who can exercise a direct controlling influence in the politics of the country, and can be moved together in a solid phalanx; we have a church interfering directly and most powerfully in the affairs of state.—

There is not in the whole country a parallel to this among the other sects. What clergyman of the Methodists, or Baptists, or Episcopalian, or of any other denomination, could command the votes of the members of their several congregations in the election of an individual to political office? The very idea of such power is preposterous to a Protestant.

No freeman, no man accustomed to judge for himself, would submit even to be advised, unasked, by his minister, in a matter of this kind, much less dictated to.

Coerced with these evils, and assisting to increase them, we have a Press, to an alarming extent, wading in independence. Most of our journals are avowedly attached to a particular party, or to particular individuals. They are like counsel retained for a particular cause; they are to say every thing that makes in favor of their client, and conceal every thing that makes against him. Does a question of principle arise, of fundamental importance to the country—the enquiry with a journal thus pledged, is not, how are our free institutions, how is the country affected by the decision, but how will the decision affect the interests of our particular party or favorite? How few are there among our newspaper editors who dare to take a manly stand for or against a principle that affects vitally the constitution, if it is found to bear unfavorably upon their party or their candidate? A press thus wanting in magnanimity and independence, is the fit instrument for advancing the purposes of unprincipled men; and editors of this stamp, and they are confined to no particular party, whether they have followed out their conduct or not to its legitimate results, can easily be made the tools of a despot to subvert the liberties of their country.

Again we have, still unsubdued, some weaknesses, (perhaps they belong to human nature) of which advantage may be taken, to the injury of our republican character, and in aid of despotism, and which may seem to some too trivial to merit notice in connection with the more serious matters just considered.

One of these weaknesses is an *anti-republican fondness for titles*; and whoever has lived in the old world, and knows the extraordinary and powerful influence which mere titles of honor exercise over the minds of men, and their tendency to divide subjection the artificial ranks into which despotic and aristocratic power divides the people, subduing the lower orders to their lords and masters, will not think it amiss in this place to draw attention to the subject. Republicans as we are, I fear we are influenced, in a greater degree than we are aware, by the high sounding epithets with which despotism and aristocracy surround their officers, to awe into reverence the ignorant multitude. A name having half a dozen titles for its *great couriers*, and as many for its rear guard, swells into an importance, even in the estimation of our citizens, which the name alone, and especially the individual himself, could never assume.

Let Mr. Brown, or Mr. Smith, or any other intelligent, upright, native citizen, be elected president of a benevolent society, does he excite the gaze of those who meet him, or inspire awe in the multitude? No one regards him but as a respectable, useful member of the community. But let us learn that a gentleman, not half as intelligent and upright, as active, is to land in our city, who is announced as the *Most Illustrious Arch-Duke and Eminence* His Imperial Highness the Cardinal and Arch-Bishop of Olmütz, *Rodolp*, (this last is the gentleman's real name) Highest Curator of the Leopold Foundation; *and* although not half as capable in any respect as Mr. Brown, or Mr. Smith or ten thousand other honest, untitled citizens among us, I very much fear that the Battery would be thronged, and the windows of Broadway would be in demand, and the streets filled with a gaping crowd to see a man who could have such a mighty retinue of glittering epithets about him. Yet this title-blazoned gentleman holds the same office as Mr. Brown or Mr. Smith. Poor human nature!—Alas for its weakness!

Who is not struck with the difference of effect upon the imagination when we describe a person thus—"Mr. —, a good hearted old gentleman rather weak in the head, who finds in the manufacture of sealing-wax one of the chief and most agreeable employments of his time?"—and when we should describe a man thus—"His Imperial Majesty *François I.*, Emperor of Austria, King of Jerusalem, Hungary, Bohemia, Lombardy and Venice, Dalmatia, Croatia, Slavonia, Galizia, and Lodomiria, Arch duke of Austria, Duke of Loreto, Salzburg, Styria, Carinthia, and Carniola, Grand Prince of Transylvania, Margrave of Moravia, Count Prince of Hapsburg, and Tyrol, &c. &c. &c."—and yet these two descriptions belong to one and the same individual.

There used to be a sound democratic feeling in the country, which spurned such glories of chivalry, and frowned out of use *more glory-giving titles*.

Austria, however, is gradually (as fast as it's that's) introducing these titled gentlemen into the country. Bishop Fenwick, a Catholic priest, is *His Grace of Cincinnati*; Mr. Vicar-General Rose, another priest, is only *"His Reverence,"* and bishop Flagelet, and all the other bishops, are simple *Monsignore*, this title in a foreign language being less harsh to a present to republican ears than its plump, aristocratic, English translation, "*My Lord Bishop of New York*," "*My Lord Bishop of Boston*," "*My Lord Bishop of Charleston*," &c. &c.—

As we improve, however, under Catholic instruction, we may come to be quite reconciled, even to

His Eminence, Cardinal so and so, and to all other graduated fooleries, which are so well adapted to dazzle the ignorant. The scarlet carriage of a Cardinal, too, bedizened with gold, and containing the sacred person of some Jesuit all-scarlet and humility, as is often seen in Rome, may yet excite our admiration as it rolls through our streets, and even a Pope (for in these republican times in Italy, who knows but his Holiness may have leave of absence?) yes, even a *Pope, a Viceroy of God*, the great divinely appointed of rulers, the very centre horn, which all titles emanate, may possibly in his scarlet and gold and jewel-decked equipage, astonish our eyes, and prostrate us on our knees as he moves down Broadway. To be sure some of his republican friends now in strange holy alliance with his faithful subjects here might find their protest knees at first a little stiff, yet the Catholic schools which they are encouraging with their votes and their money and their influence, will soon furnish them good instructors in the art of reverence, and announced to the astonished people a new gospel of persecution, blood and death!

The Bishop concluded this definite statement by saying, very appropriately, that Protestants think they have done their duty when they have given a liberal sum for their whole lives; but here we see what an amount is appropriated by the Pope in one year, to chain our country to his bloody ear! And if this is so in one diocese of comparatively minor importance, what must the expenditures be in the more influential portions of the Valley! He hoped Protestant Christians would cease denying the statements of those who come from the West, because they are fearfully alarming. Rather should they be stimulated by them to greater and more persevering exertions.

PHIL VINDICATOR.

A ROYAL PAPIST VERSUS POVERY.—Don Pedro, in his very interesting speech before the extraordinary Cortes of Portugal, in August last, gives the following emphatic testimony to the unshallow spirit of the Papist priests of Portugal, during the recent civil war.—*Presbyterian*.

"In the pulpits—(I shudder to say it, but you know, and every body knows, that I say the truth)—in the pulpits—in the face of the holy altars—in the midst of sacred and august mysteries, the ministers of the God of Peace and charity preached assassination as a service done to religion, and announced to the astonished people a new gospel of poverty, and want."

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Lastly, all the families and associations of religious of every denomination and order have been suppressed. These establishments, considered with respect to religion, were totally alienated from the primitive spirit of their institution, and almost exclusively governed by the love of temporal and worldly interests, which they professed to despise; and considered in a political point of view, they were like demoralized bodies, indifferent to the good or bad fortune of their fellow citizens, and zealously serving a despotic or tyrannic government, if they expected from it favor or consideration. To their indifference over individuals and families, which was the more dangerous in proportion as it was secret, Portugal owes in a great degree the evils which it has just experienced. There are, indeed, in the individual members, honorable, but *rare exceptions*.

From the Western Recorder.

THE KAREN.

The respected editor of the *Baptist Register*, doubts the conclusions to which Mr. Mason, the zealous and learned missionary, together with many others, have arrived, that this people are lineal descendants of Jacob. His only ground of doubt appears to be, that every descendant of the patriarch is circumcised, and that the Karen do not bear this distinctive mark. Bro. Beebe considers that the absence of this mark in any individual or tribe, is decisive proof that he or they bear no affinity to the Jews, how imposing soever all their other claims to national alliance may be. We do not pretend to be satisfied from the little examination we have given to the matter, that the Karen are of Jewish origin;

but we have our doubts of the truth and conclusiveness of Bro. Beebe's reasons for denying it.

It is a fact—see Josh. v. 5, that all the children of Israel, who were born between the exodus from Egypt and the entrance to Canaan, were not circumcised till many of them had arrived at adult age, and they all were on the point to invade the promised land. Now the heathen nations through which they passed would have inevitably denied the Jewish origin of these uncircumcised persons, if their judgment had been made up according to the rule which Bro. B. propounds to us. Nay, our good brother himself, had he lived in their day and adopted this rule, might have been obliged to disbelieve his own senses.

Though he had seen them come from under the very pillar of the cloud of fire, and though he had been persuaded by his own observation, that their costume, manners, language, knowledge, customs, were judicial, he would nevertheless have been compelled to pronounce them Gentiles, solely because they lacked that national badge—circumcision.

We incline to the opinion, therefore, that the unqualified statement of Bro. B. that the mark of circumcision will ever be found in the descendants of Jacob, is incorrect; and if so, his reason for doubt is of course unsatisfactory and inconclusive. Besides, it is a fact, that the Jews omitted circumcision, during the whole of their 40 years' wanderings. Now, if having their Shekinah, and the will of God that they should circumcise, plainly revealed to them, and his servant Moses to instruct them in duty, and enforce its performance, they omitted to practice circumcision for 40 years, would it be very strange that when they had been destitute of these auxiliaries to a correct faith and practice for several generations, they should gradually lose the light of tradition, and should omit the practice till it became obsolete?

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But there is not the most important view of the subject. While the Baptist denomination are probably contributing more funds than any other, and much more than would be sufficient to establish and conduct a Sunday School Union of their own; and all this for the privilege of having their tongues tied, so that they must not utter a syllable on the peculiarities which belong to their own sect, other denominations have established Unions of their own, from which they are industriously distributing books containing their own peculiar sentiments from one extremity of the country to the other. How then can the Baptist denomination avoid the establishment of a similar means for propagating their own peculiar views, without abandoning some of the most important points of religious obligation—without the risk of falling from that high position which they have hitherto sustained throughout our country?

But there is still another view of the subject which deserves consideration. From the fact that all the denominations connected with the American S. S. Union, which possess great numbers, except the Baptist denomination, have already established separate Unions of their own, it may be inferred that the causes which called that Union into existence are ceasing to operate, and that, before long, they will cease to operate altogether; so that at no very remote period, when denominational unions shall have been firmly established, the American Sunday School Union will be pushed off the stage by the children of its own production, and die a natural death; or an equitable distribution of its funds may be made to the Unions established by other denominations which have contributed to raise it, and in that manner be dissolved as no longer necessary; every denomination possessing a Sunday School Union which is able to supply its own wants.

In this view of the subject, therefore, it would be the part of wisdom for the Baptist denomination to prepare for that event, which must sooner or later take place; for if we are not then prepared to supply our Sunday Schools with suitable books, we shall be compelled to abandon the system of Sunday School instruction entirely, or use such books for that purpose as other denominations may please to give us.

EZRA.

From the Christian Gazette.

BAPTIST GENERAL S. S. UNION.

No. III.

With respect to the expediency of establishing a Sunday School Union, exclusively under Baptist influence, there are two considerations which it appears to us need only to be presented, to strike the mind with overwhelming importance; and these are—

The sacrifice which the Baptist denomination have always made, and are still making, by acting exclusively with the American Sunday School Union; and

The increased disadvantages under which we labor, since the Episcopalians, Methodists, Presbyterians, and Quakers, have established Sunday School Unions, with the avowed object of propagating their own peculiar doctrines.

Let us then, in the first place, inquire as to the position in which the Baptist denomination have always stood, and still stand, with respect to the American S. S. Union. Do we now stand, or have we ever stood, on equal ground with the other denominations united with it? We answer boldly, no. Our sacrifices for this object have been far greater, and our advantages less, than any other of the denominations connected with it. In what does the peculiar strength of the Baptist denomination consist?

What answer can we give to the question?

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SIN AND DUTY.

Most people with us, and perhaps all Christians, will admit that slavery is a sin; and yet many at the same time contend that immediate emancipation is not a duty. But I cannot see the consistency of such positions, and should like to see those who maintain them show their consistency. If it is not a duty now to emancipate the slaves, how can it be a sin to hold them in slavery, till it becomes a duty to emancipate them? As it is contended that they are not sufficiently enlightened to enjoy liberty, and it would only be a curse to them to have their freedom, and dangerous to the whites, how can it be a sin to keep them in bondage till they become enlightened to enjoy rational liberty? And as it is pleaded that it is dangerous to give them instruction, and severe laws are passed in the slave states, prohibiting their being instructed, must they not always remain in ignorance, and be unfit to enjoy their freedom, and consequently always be kept in slavery? Hence will it not follow, that slavery is not now and never will be a sin? If, because the slaveholders keep their slaves in such ignorance, they are not capable of enjoying their freedom, and therefore it is not a duty to emancipate them, then so long as they are pleased to keep them in ignorance, it will not be a sin to continue to hold them in slavery. For it cannot be a sin to do what it is not a duty to refrain from doing. Will those who oppose immediate emancipation, and yet hold that slavery is a sin, show the consistency of their own views?

They say it is not safe to emancipate the slaves. But it is always safe to leave off any sin, and to do right. And therefore slavery cannot be a sin, if it is not a duty immediately to emancipate the slaves. Let them no longer say that it is a sin, or cease to oppose immediate emancipation.—*New England Telegraph.*

United Brethren's Mission.—This feeble, but devoted and simple hearted portion of the church, it is well known, have taken the lead among Protestants, in the cause of missions. The following brief summary of their missions, is from the latest account:

"Forty-two stations, 214 missionaries, and 41,952 converts, of whom about 15,800 are communicants. Of these, 2,682 are Greenlanders and Esquimaux, 349 Indians, 38,938 Negroes and persons of color, and 2,993 Hottentots, and other natives of Southern Africa." Their first mission was to the West India slaves, on the Island of St. Thomas, in 1732. They have now on that island about 4,000 communicants. Their second mission was to Greenland, the centennial anniversary of which was celebrated in January, 1833.

REVIVAL.—A letter dated Jefferson, N. H., says, "We are now enjoying a refreshing season from the presence of the Lord. Our late protracted meeting was attended with great blessing."—*Zion's Adv.*

YOUNG MEN'S EDUCATION SOCIETY OF BOSTON.

This society held an adjourned meeting on the evening of the 2d inst. The account given in the Watchman of the manner and spirit with which this meeting was conducted, are cheering to the friends of the cause in which the society is embarked. Two years ago, only seven young men were supported, and previous to that, only 2. After the acceptance of the report, a resolution for which was offered and supported by the Rev. Luther Crawford, of Portsmouth, N. H., sustained by the excellent remarks given below, and the adoption of resolutions offered by the Rev. E. Theesher and Prof. Knowles; the Rev. Mr. Stow, of the church in Baldwin place, offered a resolution that the Society will sustain 20 scholarships the ensuing year. Mr. Stow, John A. Bolles, Esq. and Matthew Bolles, Jr., spoke in favor of the motion, which was adopted. Mr. M. Bolles, Jr. called, (as reported,) upon the young men to "emulate the example of the departed N. R. Cobb—that wonderful example of a man commencing business at 21, a thousand dollars in debt, dying at 36, and leaving \$50,000, having in the mean time given away \$40,000. A most remarkable spirit of liberality was thus exhibited."

Every man seemed fully awake to the merits of the cause and to his duty, and donations were unceasingly announced, till the lateness of the hour forbade further delay, and we doubt not that many went away disappointed that they had not an opportunity of contributing their mite, or, at least, of enrolling themselves as members of the Society.—We trust they will stand ready in the next occasion. By summing up the avails of the meeting, it was found that instead of being able to support 20, provision had been made for more than 30 scholarships of \$75 each. Four individuals subscribed whole scholarships, and five individuals, half scholarships; fifty-two persons constituted themselves into life members by the payment of ten dollars each. The whole amount pledged, additional to the 17 scholarships sustained last year, was the noble sum of \$1,026.

The following are the sentiments of Mr. Crawford, above alluded to:—

Mr. C. remarked that a view of society showed that a great work was to be done—a radical change is to be effected in man on this side the gulf, to fit him for the skies.

This is to be effected by the application of the principles of the gospel. God has appointed preaching as the grand means of applying them. The aim of the society is to effect a great work by multiplying the means—by making ministers—not merely indeed to manufacture them—talent however elevated by nature or education, must be concentrated, and cannot be substituted for piety.—There must be a call from God—he would pity the youth, who, without grace, should presume to assume the sacred office. Jesus ordained twelve apostles to deliver his messages, and he still held the prerogative of calling his ministers. The agency which this society has in multiplying ministers, is to bring to the work those whom God has called, or to encourage the churches to bring forward such as they believe designed for preaching the gospel, and to whom God has made their duty plain, except for the want of means and opportunities for preparing and bringing themselves forward. Education societies do this, and since their operations, a wonderful change has been effected in the Baptist clergy. It is stated that there are now in the process of education in New England, 400 young men intended for the Baptist pulpit—a greater number than are now educated in the whole land. The beneficiaries are now laboring in all parts of our land, and in the far East, and are diffusing the light which education has conferred on them and recommending it to others.

He briefly sketched the dangers which threaten our land from demagogues, emigrants, slavery, infidelity, licentiousness, and showed how they were to be arrested by the spirit of Christianity alone. He admired a sentiment which had been expressed in one of the reports of the society—"that it is right that those engaged in lucrative employments should assist those who engage in the ministry, and for which they abandon all hopes of worldly gain."

He repeated the epitaph which a man directed to be put on his tomb stone—"What I gave away I saved; what I spent, I enjoyed; what I lost, I gained." He charged every one never to collect all his substance within his coffin, and standing upon its lid to pray, "Thy kingdom come," but to give liberally.

From the Christian Watchman.

MISSIONARY MEETING.

Last Lord's day evening, a public meeting was held in Park street meeting house, with reference to the departure from this city of several missionaries of different religious denominations, who were to embark for Calcutta in the same ship, on the way to their respective stations. Their names are, Rev. Messrs. James Wilson and John Newton, with their wives, and Miss Julia Davis, from the Western Foreign Mission Society, destined to a new station in the province of Lahore, in the north-western part of Hindostan, 1500 miles from Calcutta—Rev. A. C. Hall and wife, from the American Board, destined for Ceylon, being the seventh married missionary who embarked for that island within 18 months—and Rev. John Brooks and wife, from the general Baptist denomination in England, destined for the Orissa Mission.

From the addresses delivered to the missionaries on this occasion, we have room only for an extract from that by Mr. Sutton, who has long dwelt at Orissa, the seat of Juggernaut. His object was to impress the missionaries with the necessity of the presence of the Saviour, by setting before them difficulties and self-denials which they must encounter in the prosecution of their work. The experience of Mr. Sutton qualifies him to speak upon these subjects with an effect which another man could not do. The following are a part of his interesting remarks, as given in the Watchman:—

"Again, I will suppose you settled in your station, and the difficulties of the language conquered, and that you are ready to enter upon your work in preaching the gospel to the people, still there are difficulties to encounter at every step. It requires no inconsiderable degree of zeal, and faithfulness, and watchful, divine support to discharge the duties of the Christian ministry even in this country. The gospel is everywhere opposed to the depravity of the human heart, and enjoins much that is opposed to the corrupt wishes and propensities of men. It is a religion of self-denial. But you go to exercise your ministry among a people proverbial for their depravity, for their disposition to lie, to cheat, to steal, and to practice every species of moral pollution, on every occasion—and all this fostered by their religion and sanctioned by the example of their gods. You will have to oppose the people in what they have hitherto in many cases, considered their lawful gratifications.

In this country, there is a general conviction of the divine authority of your message, which seems to overawe the outbursting of men's enmity to God and godliness, and which prepares the professedly Christian auditory to expect a faithful exposition of some truth. Your work in India differs essentially from all this. You go to oppose the generally prevailing notions of what is truth. To assail venerable systems of faith and practice. To announce a religion of which many of them have never heard, and which they will regard as but of yesterday.—

You have to declare the unwelcome truth, that they have followed cunningly devised fables,—that their sacred books are of more human origin,—that their gods are false and wicked, and all their hope are vain.

In doing all this, you oppose not merely their prejudices and principles, but their worldly interests; and the gratification of their basest passions. You strike a deadly blow at the honors and profits of the proud Brahmin and the avowed devotee, while you challenge for God and his Christ, the worship and obedience hitherto offered to wicked men and devils.

You will be amazed at the hold which these men possess over the superstitious priest-riden people. I have often seen the poor creatures throw themselves flat on their faces before these demi-gods, and worship their feet, sometimes they will run after them with water and get a Brahmin to dip his toe in it, and then they drink it as holy water. A man once in order to show me how he regarded this Brahmin, took a handful of earth from under his feet, and deliberately eat it, declaring that it was holy. In short, you will see a thousand similar expressions of the fear and dread which the people sustain of these deceivers. Depend upon it, my brethren, that a faithful proclamation of your message, will awaken the enmity of these interested supporters of Satan's empire. The haughty musulman will laugh you to scorn, and the besotted Hindoo sneer at you with ineffable contempt. Perhaps they will pelt you and jostle you in the crowd, and point you as an atheist and a fool. Then, brethren, you will need to feel the presence of your Master with you, and remember that you are engaged in his work.—

Brethren, I have often witnessed all this. I have often beheld scenes such as took place at Ephesus, when the people assembled and shouted out for the space of two hours, great is Diana of the Ephesians. Perhaps as soon as I entered the town, I was assaulted by some well known expression of malignant hatred. Here a supporter of the idol exclaimed with a voice and gesture almost infernal, Juggernaut—Juggernaut—and here a little further on, perhaps another shouted out, I want worship Jesus Christ, I will worship Juggernaut.

All this, brethren, when in a good state of mind, would pass by me as the idle wind, yea, often when strong in the hand and power of his might, I have felt as if I could drag the old serpent from his den; but at other times, that I have been unable to face the people, and have turned away to seek in solitude and reflection the force and strength I needed. I know of nothing more desirable for a missionary than for him to go out under the sweet impression, that he is going about the work of Christ, and that his Master has promised to be with him.

But supposing that there were not this disposition to resist the truth, you would still find work enough to do. Now you are to be engaged in disputation with the proud Brahmin respecting the consistency of God's creative power and will with man's free agency and moral responsibility—and now engaged in tracing the perplexing labyrinth of their mythology, and searching out their subtle delusions in the impenetrable mazes of their fabulous history and chronology. Now preparing a grammar of their outlandish tongue; and now translating scriptures and tracts that they may read in their own language of the wonderful works of God; now preaching Christ crucified in the bazaar, or school house—and now engaged with your native converts in setting the standard of piety, of doctrine, and of discipline, to succeeding generations. And who is sufficient for these things?

The Hindus are great adepts in abstruse theological subtleties and metaphysical disquisitions; it is the chief entertainment, and proud source of honor, at all their entertainments, public or private. If you imagine that you are going to labor among a set of idiots, or men of inferior mental capacity, you will soon find out your mistake. Your hope of victory must rest on the fact that you have truth on

your side, and divine assistance promised to make that truth effectual. At the same time, you will learn to seek out common acknowledged truths from their mass of lies and rubbish, on what to found your arguments, and tax your knowledge to the utmost, in order to meet their objections and remove difficulties.

You will also need to be well provided in the evidences of those great fundamental truths, which we often take for granted in this country, and to familiarize your mind to a variety of objections, such as you never heard before. Nor must you be surprised if your difficulties in this respect are greater than you anticipate. The Christian missionary who understands his Bible, and has a tolerable acquaintance with Hindooism, has nothing to fear. Ask wisdom of God—consult the journals and experience of your predecessors—give attention to reading, to exhortation, to doctrine, and you will be enabled to proclaim, thanks be to God who always causeth us to triumph in Christ, and maketh manifest the favor of his kindness by us in every place.

A NEW KIND OF HELP.

Under this head, the Christian Gazette has a account of a missionary tour performed in the regions near Pittsburgh, by J. P. Rockefellar. Mr. R. in his letter, says, "The prospect is flattering in almost every place where I have been. Since my engagement, I have travelled seven hundred and fifty miles—preached eighty-four sermons, and baptized thirty-one hopeful converts." He then concludes his letter with a relation of the following incident:—

"One thing I mention here, by the request of friends, relative to the above mentioned Deacon's first doubts of the validity of his baptism, which were made by his own pastor, whose name is Mr. Barrett.* He hearing of the doubts which one of his female members had, on the same subject, felt it his duty, as her shepherd, to visit her, and banish, if possible, these whimsical notions, as he supposed, from her mind. Accordingly, he went and unexpectedly met with several of his members, among whom was the above mentioned deacon. To commence the conversation, he asked the Deacon if he was well established in the doctrines held by their church, particularly on the subjects and mode of baptism as administered by them. The reply was, I think I am; however, I am perfectly well satisfied. Suppose, then, said he, you were attacked by a Baptist, could you defend your sentiments? He said he thought he could. Accordingly Mr. Barrett took the Baptist side, and drove the deacon from every position; that moment doubts began to arise in the mind of the Deacon, of his baptism; but, to mend the matter, Mr. Barrett took the Bible and commenced, as the usual method is, with the 17th chapter of Genesis, to find the origin of the church; and the more he talked, the more the doubts of the deacon increased. He returned home, and could scarcely sleep, and told his wife the course they had been pursuing would not do; they must commence and read the divine oracles more earnestly and prayerfully. They did so; and the result was, in a short time, both were baptized and are now members of the Baptist church of Glade Run.

I am your unworthy brother in the bonds of the Gospel.

JOHN P. ROCKEFELLAR.

Rev. Levi Tucker,
Cor. Sec. of Penn. Bap. Miss. Asso.

* Mr. Barrett is a Presbyterian and the other was his deacon.

From the Baptist Tract Magazine.

BAPTIST GENERAL TRACT SOCIETY.

At a meeting of the Board of Managers of the Baptist General Tract Society, Philadelphia, Sept. 6, 1834, R. W. Cushman, Chairman of a special committee, submitted the following preamble and resolution, which were read and adopted, viz.

The Board having received communications from highly respectable sources, urging increased activity in circulating our publications in the Great Western Valley, and giving assurance of aid should the society endeavor to supply every accessible family in the Western States with a bound volume of our select tracts. Therefore

Resolved.—That this society, without relaxing, in any degree, its efforts, for the general circulation of tracts, relying on the blessing of God and the zealous co-operation of its friends for help, will endeavor, with the least possible delay, to place, by sale or donation, a bound volume of its select publications in every family willing to receive the same, in the states of Tennessee, Kentucky, Ohio, Indiana, Illinois, and Missouri.

The design of the Board in the adoption of the foregoing resolution, is, to make such a selection from the whole series of our publications, as shall give a correct exposition of Baptist principles, and be adapted particularly to the wants of the West. Among other treatises, the volume will contain Pengilly on Baptism, Booth on Close Communion, the History of the Burman Mission, Mrs. Wade's Addresses, and the Duties of Church Members to each other, and to their pastors. Thousands, it is believed, in all parts of the country, will be glad to purchase the volume for themselves, and contribute something for the use of their families. The price of the volume will be fifty cents. If, therefore, ten or twenty persons in a neighborhood would unite together, and each pay \$1, they would each receive a copy, and at the same time give the society the means of placing as many other copies in destitute families.

Brethren, will you aid the society in this noble enterprise? Will you contribute something, according to the ability which God has given you, for the accomplishment of this desirable object? To impress upon your minds its importance, and thereby enlist your prayers and efforts in its behalf, we present the following extract from Bro. J. M. Peck, who is well acquainted with the condition of the West. He says,

"The project meets my warm, hearty, and entire concurrence. Such an effort, if reasonably successful, would constitute an era in Baptist history in the West. There are two classes that very much need such a work, and, without doubt, it would be extremely beneficial to both.

1. "A numerous class of Baptist professors, including many preachers of the gospel. These, though right in the main, are, in many particulars, deficient in information of the doctrines, peculiar turns of thought, practices and modes of religious operation of their own denomination in general. They need such a volume as might be compiled from your tracts, as a kind of Manual—a sort of text book. I know of nothing that would so much tend to produce unity of sentiment and harmony of operation amongst ourselves, as the general circulation of such a volume.

2. "A very large proportion of those who are not now members of the Baptist communion would receive peculiar advantages from such a volume.—There is a tendency every where in the West, amongst almost all classes, who are any ways religiously inclined, to Baptist sentiments.

"Again, the policy of other denominations in the West, calls loudly for such an effort.

"It is the policy of the Methodist denomination, which is the most numerous of all, to extol the efficiency of their circuit system, as a cheap and efficacious plan to supply a thinly populated region—and of their doctrines as admirably calculated to meet the concurrence of the majority. They have, till within a few years past, circulated almost all the religious books of the West. Methodist books are to be seen; and they form no small portion of every library in reading families throughout all the Western States. The Methodists also attack what they call Baptist doctrine, which is generally a caricature of Calvinism; and the subject of baptism, and especially Baptist views of communion, are fruitful themes of declamation.

"Presbyterians almost invariably pursue the policy of saying little in public about baptism, either mode or subjects, and in many ingenious forms, "disguise from controversy" on that subject; but in private conversation, and the circulation of Pedobaptist pamphlets, they are diligent, ingenious, and to some extent, efficient. They propagate their peculiar principles by an oblique course. Close communion, as an objection against the Baptists, is the hobby they continually ride. They build up their party by seeming to disregard all parties—urging "union," which invariably means, "adopt their notions, and unite with their church."

[For the Secretary.]

THE SINS AND EVILS OF DECEPTION.

No. IV.

In no profession in our country, do the arts of deception display themselves in such variety of modes, as in that of the practice of the law. Chicanery, double-dealing, equivocation, misrepresentation, and every species of deception seem to be interwoven with the texture of the whole piece. It has become a proverb, "Law is one thing, and justice quite another." A gentleman well acquainted with law proceedings once observed, "A lawyer's whole business appears to be, to keep truth out of sight, and to make the worse appear the better reason." In other professions deception may be practiced, but, in that of the law, it seems almost a component part of the profession itself. That is to say, would such numbers of talented young men rush to the bar both in Europe and America as means of support, if there were no ambiguity in it—and no field for deceptive management?

Why does a swindling client employ a lawyer? Does he look at his legal knowledge and his integrity for success? No, but he relies on his skill, and ingenuity in distorting or concealing the truth, on his artful misrepresentations, or his dexterity in blinding, and mis-leading a jury. It is by these he hopes to obtain a decision in his favor. Who has not witnessed the base attempts of lawyers to perplex, and confuse the mind of an honest but ignorant witness, or the more reprehensible endeavour to injure the character of a credible witness, invalidate his testimony, and after the case was decided, seen the same lawyer apologize to the individual, or laugh it off with the witicism of the poet, and say he was only "laboring in his vocation."

An individual who was often employed on juries, once observed, "When I am in the jury box, I pay great attention to the witnesses: not only what they say, but what their previous character had been; and whether they could have any private interest in the pending decision. When the lawyers begin to plead, I hear as little what they say as possible. Their object is to mislead and deceive. I endeavour to get my mind on something else. I sometimes wish I could fall asleep." How often are obstinate, or weak minded clients, led on from one court to another, till nearly in a state of bankruptcy, by the advice of lawyers, who knew from the first there was no possible prospect of a favorable decision in their case.

A young lawyer, who had recently experienced religion, remarked to a friend, "I must seek some other occupation to support my family. I cannot continue at the bar, and conduct the business of the law as it is managed in our courts, and keep a conscience void of offence toward God, and toward man." Another, (who had never felt the transforming power of the gospel,) observed, that he considered it his duty, (as he was paid for his services, and employed for that very purpose) to do every thing within the compass of his abilities, to obtain a decision in favor of his own client. When he made this remark, did he consider, that by the exertion of his talents, influence and skill in the uncertainties, and intricacies of law, he might obtain a decision in favor of a swindler, to the ruin of an honest man, and his family? When Omnipotent Truth sits as judge, will he make this plea at his bar, that his client paid him for what he did?

The character of lawyers in the time of our Saviour, as seen by him who searcheth the heart, is familiar to all. It appears also, that they well understand themselves how they were considered by the public, for when our Saviour rebuked the hypocrisy of the Pharisees, comparing them to hidden graves, &c., one of the lawyers answered and said, "Master, thus saying thou reproachest us also," Luke xii. 45. One commentator on the Scripture has observed, that it was difficult to determine what class of persons were designated here by the term lawyers. We do not see the difficulty. St. Luke uses the word which answers to the *Causidicus* of the Romans. He certainly knew what *No-mikos*, and *Causidicus* meant in the courts of Greece and Rome, and knew how far the character here introduced comported therewith. The learned and laborious forty-seven, who translated the Scriptures into English, (which translation is still used by all

best citizen that ever adorned this, or perhaps any other country.

Fear has almost deterred us from giving place to these sentiments, lest the covetous should lay hold of them as a justification of their withholding more than is meet; but fearing more the danger to men's souls, from the prevalence of the sentiments which the Watchman believes will speedily regulate public opinion, we let them go, as showing an opinion only.

THE AUTUMNAL EVENING.

The moon is up, and all the jewelled stars are set Deep in the mild cerulean. No change Is on the face of heaven. The field is of air, Like silver-spangled lawns spread out, No wild winds sweep or clouds obscure.— All, all is holy—as if boundless love From Eden had baptized the element In its sweet waves of blessedness.

J. N. Maffit, in the Western Methodist.

What does this man mean by the phrase, "baptized," in this connection? Does he mean as his language implies, that the element was *immersed* in the "sweet waves of blessedness?" and if so, would he have called it baptism, if only a few drops from those waves had fallen here and there upon the "element?" What a fine accommodation is this in the writer, of the true and sublime import of a definite ordinance of the gospel to the objects of poetry. And yet, wou'd or wou'd not the same man teach a convert, that baptism when done as an act of obedience to God, means sprinkling, pouring, or immersion indifferently, and perhaps insist upon neither, as the whole is a trifling non-essential affair?

Perhaps brother Maffit really views the subject in the same light as did one of his ministering brethren, with whom we once went to the open stream to see him baptize five happy believers, and who told his audience at the water as he stepped into it, and as he came out of it, that these were the footstep of the blessed Jesus, and thus he led the way and set us an example, to follow him into the watery grave. But would he as did that man, leave all these solemn truths at the water's side, return to the house of prayer, and there sprinkle a few drops of water in the face of an unconscious infant, and call the ceremony by the same name he had called his act when immersing a believer? Or would he, as we once saw another Methodist of high standing, immerse several believers, calling it baptism, and that justly; and then, while yet standing in the water, call for an infant, take it upon his arm, sleekly fold up its dress so as to save it from wetting, and shock the senses of beholders by sprinkling a little water upon its face, in the name of the Trinity, calling this ceremony by the same name he did the act of immersing the entire persons of the believers?

If the poet quoted above would do all these things, is he not bound in honor to the public, to say in a note, to what particular form he alludes when he speaks of "elements baptized in waves of blessedness," so that the several classes of readers may form definite conceptions of the idea the poet would convey?

We solemnly assure all concerned in these remarks, that they are made only for the purpose of setting before them the glaring discrepancies to which they are driven in names and facts, by such a variety of administrations, each bearing the same name, while the subjects and modes are as dissimilar as they well can be.

By something similar to these suggestions, we last year unintentionally threw a gentleman in the "Ancient Dominion," into a state of effervescence, from which we have not heard of his recovery; but hope he felt better when he next went to prayer, than he did when writing his hard thoughts.

Sabbath School Treasury.—The attention of parents, of superintendents, of teachers, and of parents, is again called to this excellent monthly messenger. It is published at Boston, by the Massachusetts Sabbath School Union, which, (for the information of many in this State we remark) is a Baptist Union. It is a rich little thing, containing 16 pages each number, and sold for 50 cents a year. We are often inquired of by teachers, and others, what they can get to assist them in their duty, and to interest and instruct the pupils? We say, in a word, take the Sabbath School Treasury. It is designed to meet these wants, and it is as good for Sabbath Schools in other states as in Massachusetts. It can be obtained by mail, at two cents a copy, or twenty-four cents a year. We have just received the 11th number of this year, and now is the time to subscribe for the next year.

J. H. Purkitt, of Boston, is editor, and John Putnam, printer. The agents for Connecticut are, Joseph W. Dimock, Hartford; Isaac Bromley, Norwich City, and Nelson Wheeler, New Haven.

The remarks following, are extracted from the editor's address in No. 11.

* As a work intended for the instruction and entertainment of the young, for improving the taste, the understanding, and the heart—as a manual, to furnish parents and teachers with valuable hints on religious education,—the Sabbath School treasury richly commends itself to all as a treasure, they will find invaluable. The importance of this work will be realized by every clergyman, as well as every Christian parent, and instructor. While it preserves and confirms the habit of religious reading, it is also calculated, during the season of youth, to keep the mind open to the best impressions.

C. & B.

JUNIOR is under consideration.

DISCLAIMER.—We think that circumstances conspire to render it a duty to state that brother James H. Linsley was not the author of the communication over the signature of "Connecticut."

WEST INDIA ABOLITION.—In an address of the Governor of Jamaica to the legislature, speaking in reference to the emancipation of the slaves, he says— "Thus far they have cause of mutual congratulation on the effect of the great change, as it was not accompanied by the loss of a drop of blood."

FINES BY WHOLESALE.—At the New York Court of Sessions, Nov. 10th, forty-one persons were fined \$25 each, for non-attendance as grand jurors:—whole amount, \$1025 00.

MYSTERIOUS LADY.—A Mrs. Hannington, lately arrived in this country, is doing wonderful things in Boston. She tells what article is dropped into a box by any one entirely out of her sight—repeats the low-

vances which have long exerted a salutary, moral influence over New England, transferred to the new and rising States of the west.

"Tract No. 1. of the Connecticut Peace Society. War Unchristian; or the Custom of War compared with the Standard of Christian Duty. Hartford: published by William Watson, for the Connecticut Peace Society, and for sale at his Commission Book Store. 1834."

This is an octavo pamphlet of 16 pages, in which the writer, (if he is rightly understood) inculcates total non-resistance as being required by the gospel, both for nations, and individuals. His arguments seem in part to militate against the ground taken by the American Advocate of Peace, which claims to say nothing about defensive war. We think some of the arguments in the Tract, upon that subject, would occupy a far greater space by the language necessary to overthrow them, than is occupied in stating them. With reference to the author's remarks on divisions amongst christians we can only suggest, that if the very just view he takes in page 10, of definite scripture obligation on its professed votaries, were practically regarded by all religionists, vastly the greater part of the divisions he laments would cease at once. We hope it may never prove a fact, that the writer himself forms an exception to his own rule. With a few of his many excellent remarks, and a commendation of the tract to the favorable notice of the public we close this notice.

"It is said that these religious controversies and disputes are calculated to do good in the end, because they elicit truth, and encourage research; but that is not what is most wanted at the present day. We all know enough to have our practice much better than it is. There is not half the want of light, that there is of love. There is more truth now blazing upon the world, than the world can bear; and there are a thousand hands uplifted to extinguish it. Men always did, and always will hate the light, till that hatred is subdued by the love of Christ, and their hearts are moulded into the spirit of the gospel.

What is wanted now more than any thing else, is an exhibition of the meekness and gentleness of the gospel,—a simple living for God's glory and the good of man; more of what the apostle calls "condescending to men of low estate;" more of the self-denial of Christ, "who pleased not himself."

WILIE J. CROOM.
Pres. of Board of Trustees.

General Intelligence.

Foreign.

LATEST FROM EUROPE.

The ship North America, Capt. Dixey, and Philadelphia, Capt. Morgan, arrived at New York, bringing London papers to the 7th of October.

IRELAND.—Great ravages have been made in the neighborhood of Kilmainham. The Mayo Constitution says that entire families had been carried off, and the havoc had been so dreadful, that the place was totally deserted. The corn and potatoes were neglected, and as there was no person to look after anything, the cattle were allowed to roam indiscriminately, and to destroy every thing. The solitude, aye, and consternation, gave the country the appearance of a place deserted or depopulated by the plague.

Mr. O'Connell announces the practicability of the total and immediate abolition of tithes in Ireland.

SPAIN.

The Queen Regent of Spain is likely to find a much more formidable enemy to her authority in her son much vaunted Constitutional Cortes, than in the arms of her rival, Don Carlos. Christine's fate is hard enough. She, it would seem, has no choice between surrendering her power to the Pretender, and a tenure of it under the full control and vigilant surveillance of the chamber of Procuradores, an alternative in which we surmise she has far too much of the Bourbon leaven in her to relish.

Gen. Mina.—Who was banished his country by Ferdinand, has been appointed to the command of the Spanish army.

Don Carlos was still in Navarre, guarded by Eraso; he goes from village to village, in order to keep up the enthusiasm.

The coast of the north of Spain, from Cape Finisterre to Bidassoa, is declared in a state of blockade; and notice is given that all vessels acting in contravention of that decree, will be subject to the penalties established by the general maritime law in such cases.

PORUGAL.—A new minister has been appointed since the death of Don Pedro, and the young Queen, Dona Maria, has been declared of age by the Cortes, and had assumed the government.

HOLLAND.—By intelligence from Holland, we learn of a plan adopted by the Dutch Government for enlarging the port of Rotterdam, establishing extensive warehouses, and rendering that city a great commercial depot. It is said that the king has signed a decree for carrying this plan into effect.

PRUSSIA.—The small Prussian town of Tute has been entirely destroyed by fire, and 21 men fell a prey to the flames.

Hoff, a town in Moravia, with 188 houses, has been nearly all burnt to the ground, and 11 lives lost.

From Galignani's [French] Messenger.

A duel took place on Wednesday, which was attended by singular circumstances. One of the combatants having had the first fire, placed himself in an attitude to receive that of his adversary, who took a long and deliberate aim. The ball passed through his skull, and he died instantly. A few seconds afterwards, his adversary also fell and expired, for he had received a ball which traversed his lungs—he nevertheless retained sufficient strength to execute the deadly purpose of his deliberate aim. The combatants went to the field to revenge a double and reciprocal adultery.

Domestic News.

ITEMS, &c.

TREATY WITH SPAIN.

The Globe of Tuesday contains the treaty recently concluded between the United States and Spain, by which the latter agrees to pay the former 12,000,000 dollars, (\$500,000) "for the settlement of claims between the United States and her Catholic Majesty."

Lexington, Ky. Oct. 31, 1834.

Extraordinary Incident.—A gentleman in the neighborhood of this place, in riding across his farm a few days since, was suddenly surprised and alarmed to find his horse gradually sinking into the earth. He instantly leaped from the animal, and by so doing his own life was providentially saved. The horse continued to sink lower and lower into the earth, until he had descended one hundred and fifty feet. At this point, he became wedged between two masses of rock, and was crushed to death. The chasm of fissure we are told, appears to have been formed by the separation of the earth and rock in some convulsion of nature. The width of the fissure at the surface, we have not learned, but it was covered with a thin soil, which commenced giving way as soon as the weight of the gentleman and his horse was added to it.—Intelligence.

Thanksgiving.—Mr. S. F. Mason, secretary, and now officiating governor of Michigan, has issued his proclamation, appointing the 27th of November to be observed as a day of prayer and thanksgiving, in that territory. We are glad to see this, because the numerous emigrants from New England will not only enjoy an old custom, but we hope, set a worthy example of observing the day religiously.

The proclamation is appropriate, and the people are requested to abstain from unnecessary labor on said day. It affords pleasure to see those religious ch-

ristians which have long exerted a salutary, moral influence over New England, transferred to the new and rising States of the west.

Commerce of the West.—We have this morning a letter from Buffalo, dated Oct. 23d, from which we make the following extract—"Seventy-two vessels were in our harbor this morning bound to the west—each vessel averages about 400 barrels. Our warehouses are still full of goods, and the wharves are crowded. Boats from the east are constantly arriving."

Commercial.

Baptist Manual Labor School in Alabama.

A friend in that State has sent us a Green County Sentinel in which is found a statement by the Committee, from which is extracted what follows.

The committee appointed to locate the Manual Labor Institution, under the patronage of the Baptist State Convention of Alabama, have purchased an eligible situation, one mile from the town of Greensborough. This situation is on the great road leading from Greensborough, through Marion, towards Georgia and the Carolinas. It is in a rich and healthy country, surrounded by a dense population, and nearly in the middle of the State.

The plantation purchased, consists of 355 acres of land, nearly all enclosed, with 200 acres now in cultivation. The place is abundantly supplied with wood, timber, water, and other requisites. Upon this farm is a good dwelling house, cotton gin houses, and other buildings, together with garden, orchard, and other useful improvements, all calculated, with proper assistance and energy, to make this spot a literary garden.

A committee has been appointed to obtain the necessary information for the employment of teachers.

The friends of literature generally, and the Baptists particularly, are requested to turn their attention and their patronage to this Institution. Manual Labor Schools have been successful, both in the north and in the south.

Baltimore, November 7. His B. M. ship ARACHNE, Capt. Barney mounting 16 guns, arrived at this port yesterday from Jamaica. On coming to anchor, salutes were interchanged with Fort McHenry. We understand she brings passenger Capt. Kitson, of the Royal Engineers, who is charged with the duty of erecting Light houses on the coast of Florida and the Bahama Islands, in conformity with an arrangement entered into some time ago between the governments of Great Britain and the United States. It is believed that this is the first British armed vessel which has entered this harbor since the last war.—American.

Gold Coinage.—The amount of Gold coined by the Mint since the passage of the new law is \$2,479,900. Gold remaining uncirculated Nov. 1st \$339,700.

The school, although under the care of the Baptists will be conducted free from bigotry or superstition; and will, we trust, command the patronage of all lovers of literature. Morality will be carefully taught and enforced. Religion, so far as its great outline are drawn by nature, and brightened by revelation, will be illustrated, leaving each student to form independently his own popular views.

This institution can easily be sustained. Let us then, with our hearts and our hands, unite to come to its aid; and it will soon become a fountain of knowledge to our youth—of industry and morality to our children—and an aid to our divine religion.

WILIE J. CROOM.
Pres. of Board of Trustees.

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This institution can easily be sustained. Let us then, with our hearts and our hands, unite to come to its aid; and it will soon become a fountain of knowledge to our youth—of industry and morality to our children—and an aid to our divine religion.

WILIE J. CROOM.
Pres. of Board of Trustees.

General Intelligence.

Foreign.

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Pres.

POETRY.

IDLE WORDS.

"My God!" the beauty oft exclaim'd,
With deep impassioned tone,—
But not in humble prayer she named
The High and Holy One.

'Twas not upon the bended knee,
With soul uplifted to heaven,
Pleading with heart-felt agony,
That she might be forgiven.

'T was not in heavenly strain to raise
To the great Source of good,
Her daily offering of praise,
Her song of gratitude.

But in the gay and thoughtless crowd,
And in the festive hall,
Mid scenes of mirth and mockery proud,
She named the Lord of All.

She called upon that awful name,
When laughter loudest rang—
Or when the blush of triumph came,—
Or disappointment's pang!

The idlest thing that flattery knew—
The most unmeaning jest,
From those sweet lips profanely drew
Names of the Holiest.

I thought how sweet that voice would be
Breathing this prayer to heaven—
"My God, I worship only thee;
O, be my sins forgiven!"

From the N. Y. Bap. Repository.

A PRISON SCENE CHANGED,
Or Narrative of a West India Missionary.

One of the most remarkable features in modern Protestant missions, is, that scarcely a single individual has fallen a victim to the hired and barbarity of the people among whom they have labored. While on the contrary, travellers, merchants and speculators, have often been cut off by the hands of the barbarians, among whom they have resided.—The missionaries have indeed been in perils, and they have frequently lived in captivity at the mercy of men who were "mad upon their idols," but the Lord, who was their refuge, delivered them out of all their trouble.

This will appear most obvious, when we call to mind the history of the Burman mission, the South Sea mission, and the labors of the United Brethren. The Baptist mission to the West Indies also affords ample proof of the inspired declaration, "they that put their trust in God shall be safe."

The following, from Mr. Burchell, is given from memory, as it was stated in an evening visit, during his recent sojourn for a few days in this city, on his return to his station in Jamaica.

Soon after the commencement of the revolt among the slaves on that island, in 1832, the enemies of the cross determined to make the few harmless and innocent Baptists and Wesleyan missionaries of such an odious and heart-sickening scene, and in pursuance of this resolution, among others, Rev. Mr. Burchell, Baptist missionary at Montego Bay, having a large congregation under his charge, was, on a most frivolous pretence, arrested, and kept on board a vessel of war in the harbor. After being there several days, the commander received a note from the magistrate to loose him and let him go, as no charge could be substantiated against him. Although he had been treated with rigor, and scorn, and an armed sentinel placed over him on board the ship, still, this was nothing to the brutal and bloody measures which were plotting against him on shore.

After it was known that no legal charge could be sustained against him, several leading individuals discovered also, that the tale of his arrest, and detention aboard a ship of war, would not sound to their advantage when honestly and artlessly told to freeborn Britons, and consequently his mouth must be stopped;—there is no silence like that of death, and accordingly they bound themselves by a solemn league, to spill his heart's blood if possible, and thus free themselves from any representations which he might make, not only of their cruelty to unoffending Africans, but of their blood-thirsty malice towards those who would show unto them the way of salvation through Christ. In vain they tried to get him again on shore, but he, warned of their machinations by some of his faithful flock, kept himself to the ship. At length, after making large offers to any white man who would swear against him, they found a person of questionable standing, who became the tool of their malice.

They drew up a writing, which they required him to sign and swear to, implicating Mr. Burchell in the revolt. This, the person said he could not do, as he had never heard Mr. B. use the words alleged in the writing. These men, one or two of them being magistrates, pointed him to the gibbet in sight, and said, there sit, sign this or you shall hang there within eight and forty hours!—if you comply, here are 50 pounds in cash, and you shall have ten more each year, as long as you live. With death by the gallows on one side, and a reward of money on the other, the poor affrighted fellow complied, and got out of their clutches. But, infatuated as they were, and thirsting for the blood of the innocent missionary, they did not stop to reflect that he, who had been driven to this extremity by their threats, might like Judas, have a conscience perfectly seared, and dislike to hear the blood of a murdered minister continually sounding in his ears. The sequel will show that he was too honest to carry out a plan of iron-hearted murder to perfection.

With this afflition, they obtained a commitment from a magistrate, by which the missionary was removed from the ship to the prison; yet in all these movements, so well was he guarded, that no opportunity presented for an assassination, which they intended by getting him on shore, either privately, or by a mob.

He lay in prison more than a month, when the court convened for his trial. The conspirators made renewed and vigorous efforts to obtain evidence against their victim, but to no avail. The jury met to see what evidence there was for an indictment, and to the dismay of all their hopes, he openly declared all the circumstances of his former testimony—the threat, the bribe, and unhesitatingly avowed his belief of the innocence of the Parson, and the consummate villainy of his accusers.

Forthwith the prison doors were opened, and Mr. B. safely guarded by his faithful friends, the colored population, got on board a vessel, and reached the U. States, and from thence he sailed to England, to portray in all their genuine force the astounding truths of negro suffering, and European cruelty and petty tyranny in a distant colony.

Joined by a fellow laborer and fellow sufferer, they must now be contemplated in a light far different from that which was reflected upon them through the gates of bathehouse prisons. Happy transition! Thrice happy condition! The pearl of negro emancipation in British West India, was now

CHRISTIAN SECRETARY.

to be rung from the platform in the metropolis, to the farthest hamlet that rested in the vale.

Under the auspices of the society which sent them forth, they made an appeal to the government for the redress of their grievances, the protection of their rights, and especially for the emancipation of the enslaved population of the island. The whole British nation sympathized in the sufferings of the missionaries, and in about a twelvemonth, the King, Lords and Commons, enacted the freedom of \$80,000 persons held in bondage, on the payment to their masters of \$90,000,000. Under the protection of the crown, the missionaries now urged their plea for remuneration for 13 houses of worship destroyed by lawless mobs of white men, led on, and encouraged most frequently by men in authority.

That distinguished nobleman, Lord Althorp and Mr. Spring Rice, the Colonial Secretary, came forward and engaged at once, that the government would refund 112,000 pounds sterling, if the Christian public would furnish the residue, about 6,000 pounds, by the first of August last.

To this, the missionaries acceded, and undertook to rouse the denomination to their effort. Let it be remembered this was on the day preceding the annual meeting of the Society in June. On the following day, in the presence of a vast assembly, the plan for raising the last named sum, was first broached to the public, on the platform at the annual meeting.

The speakers were enthusiastically cheered, and to wind up with, the Rev. Mr. Leischield stepped forward, and eagerly demanded of the chairman, what it was that he wished the meeting to do?—Any thing that they had at his disposal. The chairman rose and said they proposed to make an effort to raise the sum at once, and laid down his check for £500, another one of similar amount was handed up, and before the meeting broke up, more than £2,000 were secured. To raise the remaining £4,000, the missionaries travelled the whole month of July, and were every where received with open arms, hearts, and purses.

The 11th of Aug. was the day fixed on by the missionaries to take leave of their English friends, and return to the desolated field of their labors. The churches who had contributed for this cause were invited to send up delegates, and their money to this meeting to be held in the great room of the London Tavern.

The joyful day arrived, and with it mutualities of brethren from the country, to partake in the thrilling scenes of the occasion. It was an immense meeting, and hundreds could gain no admission to the room. After appropriate exercises, and farewell addresses, the amount raised by the churches, was found largely to exceed what the government proposed, and this was still further increased by a donation from the Quakers of £2,000 for schoolhouse.

Here was the climax of the "prison scene changed"—here stood the men in all the dignity of British freemen, surrounded by the best that the realm could produce; ready again to face their persecutors, and defended by the regis of the British Constitution from their further aggressions—while with mingled emotions of joy, gratitude, and hope, they parted with a thousand endearments and devoted friends, to mingle again in the society of the dark and ignorant people, to whom they were ordained as ministers of the ever blessed gospel of the Son of God.

C.

Our readers will not fail to recognize in the following communication, the faithful and beloved Rostan, who was a missionary of the Baptist Board of Foreign Missions for France; and who was suddenly cut off by Cholera.

From the N. Y. Observer.

HOLDEC (Lower Seine,) Aug. 27, 1834.

Biographical notice of the Rev. Casimir Rostan, by the Marquis de Larocheoucaud Linoucaut.

I mentioned, in a former letter, that a descendant of the noble and illustrious family of Larocheoucaud had pronounced the funeral eulogy of a humble and pious servant of Christ, the Rev. Casimir Rostan. I have since procured a copy of this eulogy, which produced a strong sensation, when it was read by Mr. de Larocheoucaud at a general meeting of the Society of Christian Morals; and I hasten to communicate to you some extracts, which I am sure will interest your readers, because they treat of a man whose life was consecrated to the service of the Gospel and mankind. Other parts of the eulogy will be exhibited in another form.

Mr. Casimir Rostan, was born at Marseilles, on the 7th Aug. 1774. His father was a wealthy and respectable merchant; having a mercantile house at Smyrna, and holding extensive commercial relations with the Levant. Young Casimir made good proficiency in classical studies, and returned to his father's at the age of sixteen years, with extensive attainments in knowledge, and what is better, with a love of learning and science. He remained at home two years, engaged in commerce with his father, but at the same time applying himself to the study of the oriental languages, which would be useful to him in the voyages he proposed to make in the Levant. On the 13th of October, 1792, he sailed for Smyrna; the next year, he traversed the Levant and Greece, collecting curious models and inscriptions, cutting rare plants, observing customs and manners, carrying him every where, his studies, his habits, and love of philosophy.

At this period, the Greeks still groaned under the yoke of Turkey, and dragged out a miserable existence among the vast ruins and magnificent monuments of the past. Mr. Rostan was deeply affected with the misery of that people, and did all that a mere traveller could do, for their relief. He could not deliver them from barbarians, but he consoled them in their misfortunes, with the hope of better days. When a French squadron arrived in the Archipelago, and landed some troops in the Ionian Islands, Mr. Rostan was commissioned by the commanding officer to go and announce liberty to the inhabitants of Cephalonia and Ithaca. Delusive and transient liberty! which disappeared the next day with the French vessels! The hour of political freedom was not yet come for the Greeks.

They had twenty years after, to purchase liberty at the price of their blood, at the price of the slaughter of Ipsara and Missolonghi. A celebrated French writer has said that liberty is the bread of the people, and they cannot acquire it but by the sweat of their brow.

Mr. Rostan, filled with youthful ardor, solicited the protection of France for the Greeks, as soon as he returned to his country, and presented a paper on the subject to the Minister of Foreign Affairs.

His voice, pleading the sacred cause of humanity, was lost amidst the passions and storms which then agitated France.

Mr. Rostan returned to Marseilles, his native city, in 1799; and was professor of botany and natural history in the Garden of plants of that city; while at the same time he edited a religious and philosophical journal. Soon after he was chosen member and secretary of the Royal Academy of sciences and arts, of Marseilles. But the chief objects of his attention were benevolent institutions. He founded several; he instituted at Marseilles the society of maternal charity, after the plan of that of Paris. He organized on a new plan, the administration of public charities, and executed it with surprising facility. Thus he employed, for eighteen years, his time and talents on whatever could be useful to the

poor and unfortunate, and in the diffusion of learning and the culture of the sciences. But he had hitherto been actuated only by those motives of philanthropy, which are ineffectual in many circumstances, and not durable because they rest not on a solid foundation.

In 1817, the mind of Mr. Rostan took a new direction. He was often distressed with the thought that he was too little concerned for his soul, and that he allowed himself to be too much occupied with relieving the bodily wants of the poor to the neglect of their more important spiritual interests.

"He now perceived," writes the worthy widow of Mr. Rostan, "that First Cause, which guides at pleasure the nations of the earth. Hencefore he had supposed that the revolutions of empires were the effect of indispensable necessity; sometimes the result of the blind passions of men. Now, he saw the hand of the God of the Bible suspended over the nations, and controlling them in subservience to his designs. He saw Jehovah, reviled in Christ the Saviour, gradually inclining the world to accept the salvation offered in the Gospel. From that moment Mr. Rostan felt called to higher duties; he no longer cultivated merely the vast fields of knowledge with his companions; he now engaged in instructing the mind and heart. The labors he undertook and prosecuted, prove that he was no less active in this last task than in the first; he derived from true piety new force and energy.

On the establishment of the Society of Christian Morals in 1821, Mr. Rostan took an active part in its labors. When the Greeks raised the standard of their glorious insurrection against their oppressors he was one of the first to make his voice of pity and love heard in favor of that heroic nation. He procured the appointment at Marseilles of a committee for aiding the Greeks, which became the medium of all the contributions that were sent to that country. Mr. Rostan thus explains the motives that guided him: "The Greeks were the first of the Gentiles who were converted to Jesus Christ; in Greece the gospel was announced to the gentile world. Every motive of humanity, every reason of policy should urge us not to give even to our enemies." He published at this time, a work entitled: "The Cock-Crowing."

He addresses, in this book, persons who

STRONG LANGUAGE.

Negro Drivers.—The following extracts are from an original article in the Millennial Temper, published at Marysville, Tennessee, a slave holding state:

Droves of negroes chained together, in dozens and scores, and hand-cuffed, have been driven through our country in numbers far surpassing any previous year. And these vile slave drivers and dealers are swarming like buzzards round a carion, throughout this country. You cannot pass a few miles in the great roads without having every feeling of humanity insulted and lacerated by this spectacle. Nor can you go into any county, or any neighborhood scarcely, without seeing or hearing of some of these despicable creatures, called negro drivers.

Who is a negro driver? A devil incarnate. The groans of the wretched, the agonies and cries of despair are music to his hellish ears, as the groans of eternal ruin are music to the ears of Satan. Who is a negro driver? One whose eyes dwell with delight on lacerated bodies of helpless men, women, and children; whose soul feels diabolical raptures at the chains, and hand-cuffs, and whips for inflicting tortures on weeping mothers torn from helpless babes; and on husbands and wives, torn sunder forever. Who is a negro driver? An imp of pandemonium; the spawn of Tope, who would scale the heavens and drag souls from the seats of glory, and sell them into perpetual slavery, if he only had the power to accomplish his frantic desires. Yet, would sell the Lord Jesus Christ for a slave, were he on earth and he had the opportunity. Who is a negro driver? An execrable demon, who is only puffed up by want of power, fellow citizens, from driving your wives, and sons and daughters in chains and hand-cuffs with the blood stained cart-whip to market. Yet, his hell-hardened heart would make but little difference whether he make his ill-gotten gain by selling them to merciless cotton or sugar growers, or by sending them directly to the flames of hell.

The laws, you say, protect these ruffians in their nefarious traffic. Yet, the laws are often made by wretches whose characters are frequently a *fac simile* of these negro drivers, whose moral picture would darken the black canvas of the pit. There are, at this very time, miscreants engaged in this trade, who once polluted our legislative halls; fit representatives for devils. Sometimes the professed Christians will sell to them pious servants, members of the same Church with the masters—and even he who is licensed by his Church to preach the gospel of love and peace—licensed to enforce the heavenly precept, "Thou shall love thy neighbor as thyself" by all the motives of the Bible, will sell the servant who by the same authority is licensed to preach the same gospel. And this master and servant have, with the same emblems of the body and blood of God's Son, taken a sacramental oath to love one another—and be willing to lay down their lives for the brethren. The master has risen from the table, with these sacramental emblems almost yet in his mouth, and sold his brother to a ruffian of the prince of the power of the air, to be put in irons, and driven to market. O unutterable! human language is beggared.

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Will our northern Anti-Slavery Editors per-

mit their readers to know that such language is used at the South?

DIET.

The subject of Prof. Knight's lecture was digestion and diet. The views of the lecturer upon diet struck us particularly as correct and comfortable with experience and common sense, as well as founded in physiology.

The injurious effect of a too low or too carefully considered diet, with all the quackery of Graham bread and Graham interdictions (the rage for which, by the way, seems in a good degree to have been appeased by the quackery of Hygeian pills) were ingeniously portrayed.

Generally abundant but plain diet, or food in a simple form consumed in sufficient quantity to satisfy the natural or unstimulated appetite was recommended as most consistent in health. Epidemic diseases, typhus fever, &c. more frequently, indeed almost exclusively attack the poorly fed. The largest average life is enjoyed by the rich as compared with the poor, showing that a spare is more unfavorable to life than a luxurious diet. Stimulating condiments eaten to excite appetite produce overexcitation and of course diseased state of the digestive organs. Exercise is indispensable to their life; without exercise they become torpid and inert. Children need more frequent and proportionately more abundant supplies of food, than adults, notwithstanding the small account of their growth as of the rapidly changing elements of their bodies.

As to the kinds of food, there seemed to be no rule to be observed by persons in health. Particular regimen might be required in certain diseases, and certain constitutions seemed to have a natural propensities to particular articles of food. But generally the flesh of animals, farinaceous and saccharine vegetables and fruits were not only innocent but highly nutritious and conducive to health. As to varieties of food, partaken of at one meal, they are only hurtful when they induce gluttony or intemperance in the quantity eaten. Flesh should be cooked by a quick fire; fruit should be eaten before or during the meal, and not, as is customary, after: butter in its hard state and oils are easy of digestion and highly nutritious. In speaking of this subject, the Lecturer said that "if bread was the staff of life, bread and butter was its golden necklace."

END OF A MISER.

Monsieur Fosco, one of the farmers general of the province of Languedoc, in France, by grinding the faces of the poor, had amassed an immense sum of money, which being known to the government, he was ordered to raise a considerable sum. Not being inclined to comply with this demand, he pleaded extreme poverty; and lest the inhabitants of the province should give information to the contrary, he resolved to hide his treasure in such a manner as to escape the strictest search. He dug a hole in his wine cellar, so deep as to require a ladder in going down to it. At the entrance was a door with a spring lock, which, on shutting, fastened itself.

Some time afterwards, he was missing, and tho' diligent search was made, he could no where be found. At length his house was sold, and the purchaser, making some improvements on the property, discovered a door in the cellar. Going down, he found Monsieur Fosco lying dead on the ground with a candlestick near him, and on searching farther, he found his hidden wealth. It is supposed he went into the cave, and the door, accidentally closing, he was out of the call of any person, and perished for want of food. He had eaten the candle, and even gnawed the flesh off both his arms!

I am, &c. G. de F.

In the midst of these evangelical labors, prosecuted with admirable constancy, he was struck with a disease which carried him rapidly to the grave.—His afflicted widow thus writes: "A hand of the Lord suddenly arrested him. He said to his family, 'farewell!' and to his Saviour: 'I am ready!' On Thursday, December 5th, at midnight, he left this world for a better world."

Mr. Rostan left a son, whom he designed for the ministry of the gospel. May he be a good man! He had eaten the candle, and even gnawed the flesh off both his arms!

"Treasures of wickedness profit nothing; but righteousness delivereth from death."

Conn. Journal.

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